

A  
**BRIEFE CA-  
TECHETICALL  
EXPOSITION OF  
CHRISTIAN  
DOCTRINE.**

Diuided into foure Cate-  
chismes, Comprizing the  
Doctrine of the

1. *Two Sacraments.*
2. *Lords Prayer.*
3. *Ten Commandements.*
4. *And the Creed.*



**LONDON,**

Printed by *I. N.* for *Robert Bird*, and  
are to be sold at his shop at the signe  
of the Bible in Saint *Lawrence-*  
lane, 1633.

BRITISH  
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DOCTRINE

Divided into four parts  
The first part containing the



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# THE FIRST CA- TECHISME TO VCH- ING THE SA- CRAMENTS.

§ 1.

*Question.*



Q. **Ow** many waies doth  
the Word of **GOD**  
teach vs to come to the  
Kingdome of Heauen?

Ans. *a* **Two.**

Q. Which are they?

A. *b* **The Law and the Gospel.**

Q. What sayth the Law?

A. *d* **Doe this and thou shalt live.**

Q. What sayth the Gospel?

A. *e* **Believe in Iesus Christ, and thou  
shalt be saved.**

Q. Can we come to the Kingdome of  
Heauen by the way of Gods Law?

A. *f* **No.**

A 2

Q. Why?

*a* Jer. 1. 10.  
*b* 1. 32, 33.  
*c* Mar. 10. 17  
*d* Rom. 1. 16  
*e* Deu. 30. 16  
*f* 2. k. 20. 11.  
*g* Gal. 3. 12  
*h* Mar. 16. 16

*f* Gal. 3. 21.

g Rom. 8. 3 Q. Why so?  
A. g Because we cannot doe it.

h Ephe. 2. 3 Q. Why can we not doe it?  
A. h Because wee are all borne in  
Iohn 9. 34. sinne.  
Psal. 51. 9 Q. What is it to be borne in sinne?

i Col. 1. 21 A. To be naturally prone to euill, and  
k Psal. 53. 3 k into ward to that which is good.

Q. How cometh it to passe that we  
are all borne in sinne?

A. / By reason of the sinne of our first  
l Rom. 5. 19 Father Adam.

Q. Which way then doe you hope to  
come to the Kingdome of Heauen?

m 2 Cor. 2. A. m By the Gospell.  
16.

Q. What is the Gospell?

A. The glad tidings of saluation by  
n Ephe. 1. 13 Jesus Christ.  
o Tim. 1. 1.

Q. To whom is this glad tidings  
brought: To the righteous?

A. No.

Q. Why so?

A. For two reasons.

Q. What is the first?

A. Because there is none that is righti-  
p I. Iohn 1. 8  
q King. 8. 46 teous, and sinneeth not.

r Iam. 3. 2. Q. What is the other reason?

s Mat. 9. 12 A. s Because if wee were righteous,  
that is, without sinne; wee should haue  
no



# A Catechisme.

5

no neede of Christ Iesus.

Q. To whom then is this glad tidings brought ?

A. *g* To sinners.

Q. What, to all sinners?

A. *n* No.

Q. To whom then?

A. To such onely as beleeue, and repent.

This is the first lesson, to know the right way to the Kingdome of Heauen : And this consists in knowing the difference betweene the Law and the Gospell.

Q. What doth the Law require?

A. That we should bee without sinne.

Q. What doth the Gospell require?

A. That we should confesse our sinnes, amend our liues, and then through faith in Christ, wee shall bee saved.

Q. The Law requires what?

A. *z* Perfect obedience.

Q. The Gospell what?

A. *a* Faith, and true repentance.

Q. Where doe you learne this lesson,

A 3

that

q. 1 Tim. 1. 15.

r 2 Cor. 4. 3.

Acts 13. 46.

1 Pet. 2. 7.

8.

2 Rom. 2. 1

11. 2. 7.

Gal. 3. 10

1. 1. 10.

Match. 2. 6

1. 1. 10.

1. 1. 10.

1. 1. 10.

1. 1. 10.

1. 1. 10.

1. 1. 10.

1. 1. 10.

1. 1. 10.

1. 1. 10.

1. 1. 10.

1. 1. 10.

1. 1. 10.

that Iesus Christ came into the world to  
saue sinners?

A. <sup>b</sup> In Gods Word.

1 Tim. 5. 15

Q. Where els?

A. In Gods Sacraments.

Euery Sacrament teacheth vs this lesson  
as we shall easily perceiue, if we vnder-  
stand what a Sacrament is.

Q. VVhat is a Sacrament?

c Rom. 4. 11

A. <sup>c</sup> A holy signe and seale of grace.

Q. How many Sacraments haue  
you?

A. Two.

Q. Which are they?

d Mat. 28. 19

A. Baptisme, and the supper of the

e Mat. 25. 26

Lord.

f Cer. 11. 23

Q. VVhat is the signe in Baptisme?

g 1 Pet. 3. 21

A. The cleansing of the childes face or

h Cor. 6. 11

body by washing it with water.

i 1. Cor. 12. 13

Q. VVhat is the grace signified?

k Act. 2. 38

A. The cleansing of the childes soule

l & 22. 16.

from sinne by <sup>b</sup> washing it with Christs

m 1 John 1. 7

Blood.

Q. Christ is in Heauen, we are on  
earth: How can his Blood wash our  
soules?

A. <sup>i</sup> By Fayth.

n Rom. 3. 25

Q. Haue children fayth?

o & 5. 6.

A. No, & for fayth commeth by hea-

p Rom. 10. 17

ring,

ring, and hearing by the Word of God.

Q. VVhy are they then baptized?

A. / God accepteth the faith of their parents. 1 Cor. 7. 14  
Gen. 17. 7.

Q. We are made cleane from sinne by baptisme: But are we made without sinne?

A. No.

1 Ioh. 1. 8.

Q. Why then are we sayd to be made cleane from sinne?

A. For two reasons.

Q. What is the first?

A. Because wee are made free from the punishment of sinne. Gal. 3. 10,  
13.

Q. VVhat is the punishment of sinne? The 1. 10

A. Death.

Rom. 6. 23

Q. How are wee made free from it? Gen. 2. 17.

A. Christ dyed for vs.

Gal. 3. 13

Q. VVhat is the other reason?

A. Because we are made free from the power of sinne. Rom. 6. 6,  
7, 12.

Q. What is it to bee made free from the power of sinne?

A. That sinne shall not raigne over vs / though it dwell in vs.

Q. How doe you know whether Rom. 6. 14  
Rom. 7. 17

sinne raigeth ouer you or no ?

A. By repentance.

If wee repent sinne doth not : reigne  
 2 Tim. 2. ouer vs; otherwise it doth.  
 26.

Q. What lesson doth this Sacrament  
 teach vs ?

1 Pet. 3. 21

2 Kin. 9. 13

\* 1 Iohn 1. 7

A. As truely as the water doth wash  
 the child's face, and make it cleane; so  
 truely doth the \* Blood of Christ wash  
 our soules and make them cleane.

S. 3.

Q. What is the signe in the Lords  
 Supper.

\* Math. 26.

16, 27.

Psal. 104. 15

A. The eating of the bread, and drin-  
 king of the wine to the nourishing of  
 the body.

Q. What is the grace signified ?

A. The eating of Christs Body, and  
 drinking of Christs Blood to the nour-  
 shing of our soules.

Q. Christ is in heauen we are on earth;  
 How can wee eate his Body and drinke  
 his Blood?

A. By sayth.

So sayth our Saviour, Ioh. 6. 35. He that  
 commeth to mee shall neuer hunger; He  
 that beleueth in mee shall neuer thirst.

There-

Therefore to beleue in him is to drinke him. And consider in reason.

**Q.** What is the hunger and thirst of a Christian, as a Christian.

**A.** An appetite after that which conserues the life of a Christian.

**Q.** VVhat is that?

**A.** <sup>2</sup> The fauour of God to the pardoning of our sinnes, and to the sauing of our soules. <sup>2</sup> Psal. 4. 6, 7 & 32, 3, 4, 5.

**Q.** What is the next way to satisfie this hunger, and to quench this thirst?

**A.** To beleue that Iesus Christ gaue his Body to be crucified, and his Blood to be shed for our sinnes. <sup>4</sup> Ioh. 6. 54

**Q.** VVhat lesson doth this Sacrament teach vs? <sup>35.</sup> Iohn 4. 14.

**A.** As truely as the bread that wee eate, and the wine that wee drinke doth nourish and comfort our bodies; so the Body; and Blood of Christ, if wee eate and drinke them by fayth, shall nourish our soules vnto everlasting life. <sup>6</sup> Iohn 6. 27, 33, 35. <sup>6</sup> Iohn 6. 40

**Q.** How many things are required to prepare vs to the worthy receiuing of the Lords Supper?

**A.** Foure things.

**Q.** VVhat are the two first?

**A.** <sup>4</sup> I know.

d 1 Cor. 11.

28, 29.

e Luke 22.

19, 20.

f Luk. 22, 17

1 Cor. 11, 30

31.

g Mat. 5, 23.

A. d Knowledge and e faith.

Q. Where is that taught vs ?

A. In our Creede, and Catechisme.

Q. What are the two last ?

A. f Repentance, and g Love.

Q. Where is that taught vs ?

A. In the ten Commandemens.

Q. Why is knowledge required to the Lords Supper, and not to Baptisme ?

A. Because Baptisme is the Sacrament of our birth in Christ : the Lords Supper is the Sacrament of our growth in Christ.

Q. What is this faith that is required ?

h Gal. 2, 20.

A. h To beleue that Iesus Christ gaue his body to be crucified, and his Blood to be shed for our finnes.

Q. Why is faith required ?

i Iohn 6, 35

A. Because well wee may eate the Bread, and drinke the Wine without faith : but we cannot eate Christs body, and drinke his Blood without faith.

True ; for the eating of his Body is a spirituall eating, and the drinking of his Blood is a spirituall drinking, consisting in meditation of the wonderfull loue of GOD the Father, who, to saue our soules,

soules, spared not his owne Sonne : The wonderfull loue of God the Sonne, who to saue our soules, spared not his owne selfe, but gaue himselfe to suffer a shamefull death, a bitter death, and an accursed death for our sinnes : *k Eph. 3. 18,* Here is the loue of Christ that passeth knowledge: such is the breadth and length, and depth, and height of it, that wee are not able sufficiently to comprehend it.

And like as the body by feeding and drinking, doth gather strength for the better performance of all actions of nature: so the soule of a Christian by meditation on this loue of Christ in giuing his body to be crucified, and his blood to be shed for our sinnes, doth gather more and more strength continually for the better performance of all actions of grace; whether they bee actions of dependance, to depend vpon him, and put our trust in him in all states, in all conditions, euen in the time of affliction, and persecution, and at the very houre of death; Or whether they bee actions of conformity to his will, in obeying him, and walking in the wayes of his commandements vnto the end?

Q. Why is repentance required?

A. 158



1 Gal. 5. 5  
 Luke 17. 47  
 50.

A. / Because faith is required.  
 For by faith wee beleene that Christ  
 died for vs.

Q. VVhat ought wee then to doe for  
 him?

1 Cor. 6.  
 20.

A. To <sup>m</sup>serue him all the dayes of  
 our life ; And sith wee cannot serue him  
 by perfect obedience ; to serue him as  
 wee can, by true repentance.

Q. How many parts bee there of re-  
 pentance ?

A. Foure parts.

Q. What are the two first?

1 Mar. 1. 5.

2 Cor. 7. 11

A. To <sup>m</sup>confesse our finnes, and to be  
 sorry for them.

Q. What are the two last ?

p Luke 18. 13

9 Mar. 3. 8

A. To <sup>p</sup>pray to <sup>G D D</sup> to forgive  
 them for Christs sake, and to amend  
 our liues : desiring <sup>G D D</sup> to giue vs  
 grace that wee may amend them.

Q. How many offices bee there of  
 loue?

A. Three.

Q. What is the first ?

1 Cor. 13. 5,

5, 6, 7.

A. To doe our <sup>n</sup>neighbour no  
 wrong.

Q. What is the second ?

A. To doe him good if wee can.

Q. What is the third ?

A. If

**A.** If he doth vs wrong to forgive him.

**Q.** Why must we haue this loue ?

**A.** Because wee loue that God for / Ephe. 4. 32  
Christs sake should forgive vs.

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## THE SECOND CATE- chisme concerning the LORDS Prayer.

### S. 1.

#### Question:

**S**ay the Lords Prayer ?

**A.** Our Father which art in hea-  
uen, &c.

**Q.** Why is it called the Lords Prayer-  
er ?

**A.** Because our Lord and Saviour <sup>Luke. 11. 4.</sup>  
Jesus Christ taught his Disciples thus  
to pray.

**Q.** Why are you taught to say, Our Fa-  
ther, and not my Father.

**A.** For two reasons.

**Q.** What is the first ?

**A.** Because

3 Mal. 2. 10 A. b Because God is the father of vs  
Iob 31. 15. all.

Q. What is the second?

2 Eph. 6. 18 A. To teach vs to pray for others as  
Math. 5. 44 well as our selues?

Q. Which art in Heauen? In what  
Heauen doth God dwell?

1 2 Cor. 12. 2 A. d In the third Heauen, called the  
2 2 Chr. 6. 8 e Heauen of Heauens.

Q. How many Heauens are there?

A. Three heauens.

Q. What is the first?

A. Where the birds of the ayre are.

1 Gen. 1. 30 They are called in Scripture the birds  
Hos 2. 18. of Heauen.

Q. VWhat is the second?

A. Where the Sunne, Moone, and  
Starres are. They are called in Scrip-  
ture the Starres of Heauen.

2 Gen. 1. 16  
17.

Q. What is the third?

1 1 King 8. A. b Above all where God is.

27. 39. 43. Q. Is not God euery where?

1 Pl. 139 7, 8 A. Yes.

Q. Why then is he sayd to be in Hea-  
uen?

A. For two reasons.

Q. VWhat is the first?

A. Because he is there in most speciall  
manner.

Q. What

**Q.** What is that speciall manner ?

**A.** Hee doth communicate himselfe { Mar. 10. 37  
in glorious manner to his Saints and Reu. 3. 2.  
Angels.

God is in all creatures as the author  
of nature, and communicating vnto them  
the gifts of nature : G O D is in speciall  
manner in his Church , as the authour of  
grace, and communicating vnto them  
the gifts of grace: but in most speciall  
manner he is in Heauen, as the authour of  
glory : and communicating the riches of  
his glory vnto the Angels and Saints.

1 AEs 17. 28

Ex. 20. 12

**Q.** What is the second ?

**A.** To teach vs that when wee pray,  
our affections should bee in Heauen.

**Q.** Do you beleeue that GOD is your  
Father ?

**A.** Yes.

**Q.** And what Father ?

**A.** An Heauenly Father.

Mar. 6. 32

Col. 3. 2.

That is the best Father, for Heauenly  
things are better then Earthly things,  
as the light of the sunne is better then  
the light of a candle.

1 Pet. 1. 19

**Q.** What lesson doth this teach vs ? Luk. 11. 13

**A.** Therefore hee is willing to  
heare vs.

**Q.** For thine is the Kingdome I say  
this

this in playner manner ?

A. The Kingdome is thine.

Q. What Kingdome ?

7 Dan. 5. 1, 8

21.

Pfal. 103. 19

A. The Kingdome ouer all the world.

Q. What is the meaning ?

[Psal. 47. 7

Rom. 13. 4.

2 Chr. 20. 6

A. Thou art King ouer all the world.

Q. Thine is the power] say this in playner manner ?

A. The power is thine.

Q. What power ?

7 Psal. 62. 11, 12

Iohn 19. 11

Math. 28. 18

A. Ouer all the world.

Q. VVhat is the meaning ?

A. All power belongeth to thee.

Q. Thine is the glory] say this in playner manner ?

A. The glozy is thine.

Q. What is the meaning ?

7 Chr. 29

11.

A. All glozy belongeth to thee.

Q. Doe you beleue that God is King ouer all the world.

A. Yes.

Q. And that all power belongs to him ?

A. Yes.

Q. What lesson doth this teach vs ?

A. Therefore hee is able to helpe vs.

This

This is the first-part of the prayer, commonly called the Inuocation : And it containes the profession of our Fayth in God, both touching his goodnesse that he is our Father, and therefore willing to heare vs. And touching his power, that he is King of all the world and therefore able to helpe vs : without this sayth we cannot pray. Now followeth the Petition.

§ 2.

Q. How many Petitions are there?

A. Sixe petitions.

Q. Into how many parts bee they di-  
vided?

A. Into two parts.

Q. How many petitions are there in  
the first part?

A. Three.

Q. What doe we pray for in the three  
first?

A. Such things as immediately con-  
cerne Gods glory.

Q. VVhat doe we pray for in the three  
last?

A. Such things as immediately con-  
cerne our owne good.

B

Q. Say

Q. Say the first petition ?

A. Hallowed be thy name,

Q. Say this in plainer manner.

A. Wee pray thee that thy name may be hallowed.

Q. What is hallowed ?

A. Made holy.

Q. Is not Gods Name holy already ?

A. Yes.

Q. Hath it any neede of our making ?

A. No.

Q. What then is the meaning of the word ?

A. Made knowne to be holy.

Q. What is the meaning of the Petition ?

A. Wee pray thee that this holy Name may bee made knowne ouer all the world.

Thus we see the first thing our Sauour would haue vs pray for, is the knowledge of God : For he well knew : the want of this is the cause of all euill : And the knowledge of God is the beginning of all goodnesse.

Q. To what end doe wee pray thus ?

A. To this end, that knowing him to bee a God that delighteth in holinesse,



We might thereby be moued to refer all things to the glory of his holy Name. 1 Cor. 10. 31

Q. What is the next petition ?

A. Thy Kingdome come.

Q. Say this in playner manner ?

A. We pray thee, that this Kingdome may come.

Q. What is the meaning ?

A. We pray thee that this Word and Gospell may bee preached ouer all the world.

Q. For in reason consider: How are the Kingdomes of men planted and established ?

A. b By the sword.

b Rom. 13. 4

Q. What is Gods sword ?

A. c His Word.

c Eph. 6. 17

In like manner, when a King giues vs lawes and we receiue them ; then he becommeth our King, and we his people ; so when God giues vs lawes, and we receiue them, then he becomes our King, and we his people. Now his Word containes his lawes.

Heb. 4. 12.

Psal. 149. 6

Q. How many things doe we pray for in this petition ?

A. For two things.

Q. What is the first ?

A. d That God will send saythfull a. 1. 3. 19

Pastours to preach his Word.

Q. What is the second ?

<sup>e</sup> If. 60. 10. A. That GOD will send <sup>e</sup> Christian  
16. & 49. 23 Princes to giue countenance to it.

Q. What is the next petition ?

A. Thy will bee done in Earth as it  
is in Heauen.

Q. Say this in plainer manner ?

A. We pray thee that thy will may be  
done in Earth as it is in Heauen.

Q. How are wee able to doe Gods  
will ? Of our selues, without grace or  
no ?

<sup>f</sup> Job. 15. 5.

<sup>2</sup> Cor. 3. 5

A. <sup>f</sup> Not of our selues without  
grace.

Q. What doe wee pray for then ?

<sup>g</sup> Heb. 13. 21

A. That GOD <sup>g</sup> will giue vs grace  
to doe his will.

Q. As it is in Heauen ; by whom ?

<sup>h</sup> Pi. 103. 20

A. By <sup>h</sup> the Angels.

Q. Why must wee pray to doe Gods  
will, as the Angels doe it ?

<sup>i</sup> Luke. 20.

<sup>36.</sup>

<sup>k</sup> 1 Ioh. 3. 3

A. Because <sup>i</sup> one day wee shall be like  
vnto them in glory: Therefore <sup>k</sup> we haue  
cause to desire to bee like vnto them heere  
in grace.

Now marke how the three petitions  
doe coheret together. 1. We prayed that  
Godsholy Name might bee knowne o-

uer

uer all the world: 2. wee pray that the VVord and Gospell might be preached ouer all the world, <sup>1</sup> whereby we may be <sup>1</sup> AAs 26.18 brought to the knowledge of him: 2 Cor. 2.14. And thirdly we pray that God will giue vs grace, not onely to know him, but to doe his will, euen as the Angels doe it in Heauen. And then: we are happy, as our Saniour saith: <sup>m</sup> If ye know these things; <sup>m</sup> Ioh. 13.17 Happy are ye if ye doe them.

Q. VVhat is the next petition?

A. Giue vs this day our daily bread.

Q. why doe we pray for Gods glory in the first place; and then for things which concerne our good in the next?

A. Because <sup>n</sup> first wee must seeke the <sup>n</sup> Mat. 6. 33 kingdome of God, and the righteousnesse thereof; and then all other things shall be cast vpon vs.

Q. VVhat is meant by bread?

A. o All things needefull for this <sup>o</sup> Deut. 8. 3 life. <sup>matth. 4. 4.</sup>

Q. VVhat is meant by daily bread?

A. All things needefull for euery day.

Q. VVhat is meant by our bread?

A. p Bread gotten by a lawfull voca- <sup>p 2</sup> Thes. 3. 12. tion.

Q VVhat is meant by Giue it vs?

B 3

A. That

A. That we may haue it as a gift from God.

Q. What is the consequent thereof?

7 Pro. 10. 32

A. That we may haue Gods blessing with it.

Q. How many benefits bee there of Gods blessing?

A. Three.

Q. What is the first?

7 Hag. 1. 6.

A. 7 By the blessing of God it shall satisfie our natures.

Q. What is the second?

3 Pro. 13. 15

3 Tim. 6. 6.

A. 3 By the blessing of God it shall content our minds.

Q. What is the third?

2 Deu. 33. 15

Ezec. 16. 49

A. Having eaten, and beene refreshed, by the blessing of God, we shall vse our health and strength to the service of God, and not to the service of the world, the flesh, and the diuell.

Q. How many things doe we pray for in this Petition?

A. For three things.

Q. What is the first?

A. That God will giue vs all things needfull for this life.

Q. What is the second?

A. That God will giue vs his blessing with it.

Q. What

Q. What is the third?

A. That God will giue vs grace to liue in some lawfull vocation.

Q. What is the next Petition?

A. Forgiue vs our trespases, as wee forgiue them that trespasse against vs.

Q. What is a trespasse?

A. A sinne.

Q. What is a sinne?

A. The breaking of any one of Gods Commandements.

Q. What doe we pray for in this Petition?

A. Forgiuenesse of all sinnes past.

Q. Doth God forgiue all men their sinnes?

A. x No.

Q. Whom then?

A. Such as y beleeeue and z repent.

Q. What doe we pray for then in this Petition?

A. That a God will giue vs repentance, for b hereby we grow to bee the more assured of Gods fauour in the forgiuing of our sinnes.

Q. What is the last Petition?

A. And leade vs not into temptati-  
on.

B 4

Q. What

x Deut. 29.

20.

Iam 2. 13.

Prou. 28. 1

Psal 54. 5.

Iohn 2. 8.

Math. 12.

y Luk. 24. 4

z Luke 3.

A cts 2. 3

a 2 Tim.

25.

A cts 5. 3

& 11. 18.

b Psal. 32

Q. VVhat is the meaning of these words?

A. But deliuer vs from euill.

The latter words explyne the former.

Q. How many sorts of euill bee there in the world?

A. Two sorts.

Q. VVhich are they?

A. The euill of sinne, and the euill of sorrow.

Q. VVhat euill is meant in this place?

A. The euill of sinne, as appears by the word temptation.

Q. VVhat is Tentation?

*b* Iam. 1. 14. A. *b* Every thing that tempteth vs vnto sinne.

Math. 4. 3.

1 Cor. 1. 5.

Q. VVhat doe we pray for in this petition?

*c* Ioh. 17. 15.

A. That *c* God will keepe vs from sinnes hereafter.

THE



THE THIRD CA-  
TECHISME TOVCH-  
ING THE TEN  
*Commandements.*

S. 1.

*Question.*

**VV** Hat doth the Law of GOD  
teach vs ?

A. *d* What we ought to doe.

*d* Luke 12.  
18, 20.

Q. How many Commandements bee  
there in Gods Law ?

A. *e* Tenne.

*e* Exo. 34 28  
Deut. 4. 13  
& 10. 4

Q. Into how many parts be they diui-  
ded ?

A. *f* Into two, accordingly as they  
were written 2. Tables.

*f* Exo. 31. 18  
Deut. 10. 1, 3

Q. How many Commandements are  
there in the first Table ?

A. *g* Foure.

*g* Eph. 2. 2  
Math. 22. 37  
*h* Math. 19.

Q. How many in the second ?

A. *h* Sixe.

Q. **VV**hat



**Q.** What is contained in the foure first?

**A.** *i* Dur duety towards God.

*i* Luk. 10. 27

**Q.** What is contained in the fixe last?

*k* Mar. 12. 31

**A.** *k* Dur duty towards our neighbor.

**Q.** Repeat the first Commandement?

**A.** Thou shalt haue no other Gods but me.

**Q.** How many duties are contayned in this Commandement?

**A.** Three.

**Q.** What is the first?

*l* deut. 6. 5

**A.** *l* To loue God.

**Q.** What is the second?

*m* deut. 6. 21

**A.** *m* To feare God.

*13.*

**Q.** What is the third?

*n* Psa. 37. 5.

**A.** *n* To put our trust in God.

*lere. 17. 5.*

**Q.** How many things are forbidden?

*lob 13. 15*

**A.** Three things contrary.

**Q.** What is the first?

*o* Ioh. 2. 16

**A.** *o* To loue the world.

**Q.** What is the second?

*p* Esa 51. 12

**A.** *p* To feare the world.

*iere. 10. 2.*

**Q.** What the third?

*q* Pro. 28. 26

**A.** *q* To put our trust in the world.

*Plal. 146 3*

**Q.** How doe wee prooue that the

*& 20. 7.*

later three, are contrary to the first three?

A. Because the loue of the world is contrary to the loue of God, 1 Iohn 2. 15.

7 Therefore the feare of the world, is contrary to the feare of God: And to put our trust in the world is contrary to our putting of our trust in God.

Esai. 12. 33  
Esa. 8. 12. 15  
Psa. 118. 9  
Ier. 17. 5-7

Q. Ought we not to loue one another; especially inferiours to loue and feare their superiours?

A. Yes: but for Gods sake: but God is to bee loued and feared for his owne sake.

Mat. 5. 43  
44  
Mat. 22.

Q. What is the second Commandement?

39. 40.

A. Thou shalt not make to thy selfe, &c.

Q. What is forbidden in this Commandement, in one word.

A. ~~W~~ill-worship.

x Psa. 106.  
28, 29, 38,

Q. VVhat is VVill-worship?

A. To worship God after our owne wits and wils.

39.  
Num. 15. 39  
Hos. 13. 2.  
y Psa. 119.

Q. What is Commanded?

A. To worship God according to his Word.

113.  
Esa. 50. 10.  
& 8. 20.

So parents looke to bee serued of their children, not doing that which they thinke will please their parents; but by doing what their parents command the: so masters looke to bee serued by their seruants,

so Princes looke to bee serued of their subiects. Yet the child is made after the image of G O D, as well as the father : the seruants as wel as the Master: the subiects as well as the Prince: and therefore are able to vnderstand of themselves what is fit to please their parents, their masters, their Princes: But none of vs is of himselfe able to conceiue what is pleasing to G O D : For my wayes, are not your wayes : neyther are my thoughts your thoughts, sayth the Lord : but as high as the Heauens are aboue the earth; so are my wayes aboue your wayes, and my thoughts aboue your thoughts, saith the Lord Esa. 55. 8, 9.

2. VVhat is that worship of G O D which hee hath commanded vs in his word ?

A. It is of a different nature, according vnto different times; vnder the olde Testament, and vnder the New.

2. VVhat was the worship that God commanded in time of the old Testament ?

A. It consisted in varietie of ceremonies, both touching the place of his worship, the temple in Ierusalem; and

and <sup>a</sup> touching the persons that performed it, which were the Priests. And last of all, <sup>b</sup> touching the actions performed by them in varietie of sacrifices. <sup>c</sup> Exod. 28. <sup>d</sup> 1. 2. 3

Q. VVhat was chiefly meant hereby?

A. The <sup>c</sup> crucifying of Christ Jesus, together with all the graces and benefits which the Church of GOD doth enjoy through the death and passion of Christ Jesus. <sup>e</sup> Joh. 1. 29. <sup>f</sup> Heb. 10. 4. 16

Q. VVhat be those benefits which we enjoy by Christ?

A. They are in number three.

Q. VVhat is the first?

A. <sup>d</sup> Our attonement and reconciliation with GOD, which consists in the forgiveness of our sinnes. <sup>e</sup> Leu. 4. 20

Q. VVhat is the second?

A. The <sup>c</sup> sanctification or purification of our natures. <sup>e</sup> Ezek. 20. 12. <sup>f</sup> Heb. 10. 2.

Q. VVhat is the third?

A. The <sup>f</sup> salvation of our soules. <sup>f</sup> Deut. 33.

Q. VVhat is the worship of God prescribed in Gods word, in the dayes of the new Testament?

A. That which for the most part is meere mozell and perpetuall.

Q. How

Q. How many parts bee there of it ?

A. Three.

Q. What is the first ?

A. The ministry of the word in the preaching and hearing of it.

Q. What is the second ?

A. The exercise of prayer.

Q. What is the third ?

A. The administration, and participation of the Sacraments.

Q. What is forbidden ?

A. The contraries unto these.

Q. What is contrary to the ministry of the word ?

A. Two things.

Q. What is the first ?

A. The contempt of it.

Q. Wherein doth this consist ?

A. In two things: to wit, the disuse thereof, or the use thereof in an unreasonable manner.

Q. What is the second ?

A. The bringing in of a worship besides or contrary to the Word of God.

Q. Give some examples hereof ?

A. As the sacrifice of the Masse amongst Papists.

Q. What els ?

A. The making of images to superstitious

18. Ed 7

18.

Luke 4. 16.

17. 18.

Acts 13. 15

Eph. 4. 11,

12.

2 Tim 2. 15.

h 1 Tim. 2. 1

Math. 21. 13.

Acts 2. 42.

Ib. 3. 1.

Ib. 6. 4.

i Acts. 3. 43

20. 7.

k Luke 7. 30

l Act. 13. 46

m Luke 8. 11

12. &c.

Ier. 22. 21.

Ezek. 33. 33

n Esa. 1. 12.

Ier. 14. 5.

o Kin. 12. 33

p

o Heb. 7. 23

27. & 9. 12 14

22. 25. 26. 28

& 10. 12. 14

p Ex. 20. 4.

stitutions endes, the placing of them in Churches, & the worshipping of them.

Q. What else?

A. The worshipping of Reliques.

Q. What else?

A. The consecrating of oyle, creamie, salt, &c.

Q. What is the contrary vnto prayer?

A. Two things.

Q. What is the first?

A. The neglect, or disuse of prayer.

Q. What is the second?

A. An vnlawfull vse of prayer.

Q. Wherein doth that consist?

A. In two things.

Q. What is the first?

A. In prayer with a right sayth.

Q. Wherein doth that consist?

A. In praying vnto any other saue vnto God: In praying in any other name then in Iesus Christ.

Q. Doe Papists transgresse in this?

A. Yea.

Q. How many wayes?

A. In praying vnto Saints, in praying vnto Angels, in praying vnto Images.

Q. What is the second?

A. In praying without right affections.

Q. How

Num. 33

12.

1 King, 18.4

Exo. 20.5

Reuel. 9.20

Jud. 9.

Gen. 50.25

Exod. 13.14

Iosh. 24.32

Rom. 14.17

Psalm. 14.4

x Psalm. 16.4

y Phil. 4.6

z Ioh. 15.24

Heb. 13.15

1 Iohn 2.1

1 Tim. 2.5

Reuel. 8.3.

Q. How many wayes is that committed?

A. Two wayes.

Q. As how?

A. In praying superstitiously, or in praying profanely.

Q. How superstitiously?

3 1 Cor. 14. A. In praying in a tongue they understand not, as Papists.

Q. How profanely.

a Jer. 17. 2. A. In praying without due reverence, and devotion.

Q. What is contrary to the right administration of the Sacraments?

A. Two things.

Q. VVhat is the first?

b Math. 1. 7 A. The contempt of Gods institution.

Q. How is that committed?

A. Two wayes.

Q. VVhat is the first?

2 Ex. 12. 3, 24 2 Chr. 30. 10 A. By not coming to the Lords Table.

Luke 22. 19

Q. What is the second?

d 1 Cor. 11 27. A. By receiving it unworthily, when we doe come.

Q. VVhat is the second way in general?

e Mat. 15. 9 A. By bringing in our owne institutions,



tions, as the Papist have brought in five Sacraments more.

Q. VVhat is the third Commandement?

A. Thou shalt not take the Name of the Lord thy God in vayne, &c.

This is both a bidding and a forbidding Commandement.

Q. VVhat is commanded in this commandement?

A. To take Gods Name.

Q. VVhat is forbidden?

A. To take it in paine.

Q. Vnder this generall duty of taking Gods Name, How many duties are commanded in speciall?

A. Three.

Q. What is the first?

A. f To pray unto him.

Q. What is the second?

A. g To sweare by him.

Q. What is the difference between prayer commanded in the second Commandement: And prayer commanded in this third Commandement?

A. Solemne prayer is commanded in the second: brieve ejaculations upon occasion, in the course of our common affaires, is commanded here.

f Phil. 30. 15

g Deut. 6. 13

& 10. 20.

Iosh. 23. 7.

Elay 65. 16

Ierc. 5. 7.

Am. 8. 14.

Zeph. 1. 5.

C

Q. How

Q. How many things in speciall are forbidden, vnder the generall of taking Gods name in vaine?

A. Two.

Q. VVhat is the first?

A. To pray in vaine.

Q. What is the second?

A. To sweare in vaine.

Q. What is it to pray in vaine?

**b** Jer. 18. 2. A. To pray with our lips, when our hearts are farre from him.

Q. How many wayes may we sweare in vaine?

A. Three wayes.

Q. What is the first?

**i** Jer. 5. 2. A. By swearing falsely. For  
**Leu. 19. 12.** k Jeremy sayth, Thou shalt sweare in  
**k** Jer. 4. 2. truth.

Q. What is the second?

**i** Josh. 9. 14. A. By swearing rashly: for **m** Iere-  
**my** sayth, Thou shalt sweare in iudge-  
**m** Jer. 4. 2. ment.

Q. What is it to sweare rashly?

A. To sweare without iust cause.

Q. How many iust causes be there of an oath?

A. Two.

Q. VVhat is the first?

**m** Ex. 22. 8. A. When the Magistrate putteth vs  
to it.

Q. What

Q. VVhat is the second ?

A. When o voluntarily wee take it, to  
end strife among our neighbours. Gen 21.24  
& 31.53-  
Psalm 15.4.

Q. VVhat is the third ?

A. By swearing wickedly. 1 King 19  
2.  
Jeremy saith, Thou shalt sweare in  
righteousnesse. 1 King 6.31  
1 Ier. 4.2.

Q. VVhat is it to sweare wickedly ?

A. To bind our selues with an oath,  
to do some wicked thing. as before.

As the Iewes: Forty of them bound  
themselves with a vow, that they would  
neyther eate nor drinke till they had kil-  
led Paul. Such oaths are better broken  
then kept: all the sinne is in the making  
of them: for how contradiction is it, to  
desire that God would bee reuenged on  
vs, if we doe not dishonour him. Acts 23.13  
12.

Q. How many wayes els may wee  
transgresse this Commandement ?

A. Three wayes.

Q. VVhat is the first ?

A. By taking Gods Word in  
vaine.

Q. What is the second ?

A. By taking Gods Sacraments in  
vaine.

Q. VVhat is the third ?

A. By taking his workes in vaine.

Q. What are these works of God which we may take in vaine ?

A. Workes of mercy, and workes of iudgement.

Q. How are Gods workes of mercy taken in vaine.

A. When wee are not thereby prouoked into thankfulness, and obedience.  
Isay 1. 3.  
Ier. 2. 6, 31  
32.

Q. How are Gods workes of iudgement taken in vaine ?

A. When wee are not thereby stirred by into repentance.  
Jer. 2. 30.  
Esa. 1. 5.

Q. VVhat is the next commandement ?

A. Remember that thou keepe holy the Sabbath day, &c.

Q. What is commanded in this ?

A. To keepe it holy.

Q. VVhat is it forbidden ?

A. To profane it.

Q. VVhat is to keepe it holy ?

A. To performe the duties of the day.

Q. Of how many sorts are the duties of the day ?

A. Of two sorts, publike and private.

Q. VVhat are the publike duties ?

A. To

A. To come to Church, to heare the Word of God, read, and preached: to pray: to sing psalmes: to receiue the Sacraments. In few words, the exercise of the Word, and Prayer.

Q. What are the priuate exercises?

A. Partly common, and partly proper.

Q. What are the common?

A. The exercise of the Word and Prayer; but in reuerence to the publicke.

Q. What are the proper exercises in priuate?

A. Conference and meditation.

§ 2.

Q. What is the first Commandement of the second Table?

A. Honour thy father and thy mother.

Q. What is the duty commanded in this Commandement?

A. The duty that we owe to every one in respect of his place in the Commonwealth.

Q. How many sorts of men are meant by father and mother.

¶ 3

A. Three

A. Three sorts.

Q. VVho are they ?

A. First naturall parents.

\* Mala. 6.

Leu. 19. 3.

Q. \* Children must honour them And who els ?

A. Masters.

\* 1 Tim. 6.

1.

Q. \* Seruants must honour them. And who els ?

A. Princes, and Magistrates.

\* 1. Pet. 2. 17

Q. \* Subiects must honour them. What is meant by honour ?

f Eph. 6. 1. 5

3 Pet. 2. 18

1 Pet. 2. 13

g Acts 5. 26

Mic. 6. 16.

Luke 14. 26

b Col. 3. 22

A. \* Obedience.

Q. Must they obey them in all things ?

A. g No.

Q. In what then ?

A. h In things indifferent.

Q. VVhat are things indifferent ?

A. Such things as God hath neyther commanded nor forbidden.

Q. How many things are commanded in this commandement ?

A. Three things.

Q. VVhat is the first ?

i 1 Pet. 2. 1

Rom. 13. 13

A. The <sup>1</sup> duty of inferiours to their superiours.

Q. This is expressed. What els ?

k Col. 4. 1

Eph. 6. 9. 4

A. To <sup>k</sup> duty of superiours to their inferiours, as of Parents to their Children: Masters to their Seruant

uants; Princes to their Subjects.

Q. This is implied by the rule of relations. What els?

A. The duties that equals ought to performe one to another among themselves: as to respect one another; to be courteous one to another: & to honour one another: for all their duties can be referred to no other Commandement, then to this.

k Eph. 4. 32  
1 Pet. 2. 17.  
Rom. 12. 10

Q. VVhat is the sanction of this commandement?

A. That thy dayes may be long in the land, which the Lord thy God giueth thee.

Q. What is promised in this?

A. Long life.

Q. Haue all the children of GOD length of life?

A. They haue, by a manner of wayes.

Q. What is the first?

A. They haue the blessing of long life in this world, like as they haue the blessing of health even in sickness: and the blessing of wealth even in pouerty: so farre forth as all states and conditions worke for their good.

m Pro. 3. 16  
Eccles. 8. 12

m Rom. 8. 2;

Q. What is the second?

C 4

A. The



A. The sooner they dye here, the sooner they enter vpon life in the Kingdome of Heauen: so that the shorter it is here, the longer it is there.

Q. Indeed the Land of Canaan was a figure of Heauen: But haue not the wicked long life sometimes?

o Esa. 65. 20

A. o Yes, in this world; but it is a cursed, not a blessed life vnto them: And it is but a life in sinne; which the Scripture accounteth death rather then life.

Q. What is the next Commandement?

A. Thou shalt doe no murther.

Q. What is forbidden in this Commandement?

p Pro. 12. 10

A. p Ammercifalnesse, or cruelty.

Q. What is commanded?

q Mal. 5. 7.

A. q Mercy, and all the workes thereof.

Q. The workes of mercy; of how many sorts are they?

A. Of two sorts.

Q. What are they?

p Luk. 10. 37

James 3. 17

s Iudg. 22.

A. Either concerning the body, or concerning the soule.

Q. What are workes of mercy concerning the body?

A. To

A. To feed the hungry : to refresh the <sup>Mat. 25. 35</sup>  
thirsty : to cloathe the naked : to succour  
them that are harbourlesse, to visite the  
sicke, &c.

Q. What are workes of mercy con-  
cerning the soule ?

A. To instruct, to exhort in righteous-  
nesse ; to desire and labour the good and  
saluation of mens soules.

Q. Which of these two sorts are the <sup>Mat. 9. 36</sup>  
worthiest workes ? <sup>Luke 1. 77.</sup>

A. ~~Workes~~ Workes of mercy concerning & the <sup>Mat. 16. 16</sup>  
soule.

Q. How many wayes may this Com-  
mandement be transgressed ?

A. Two wayes in generall.

Q. As how ?

A. Either inwardly, or outwardly.

Q. How inwardly ?

A. By two passions, of anger, and <sup>Math. 5. 23</sup>  
malice. <sup>1. Ich. 3. 15</sup>

Q. What is anger ?

A. The desire of reuenge.

Q. Is all reuenge forbidden ?

A. No.

Q. What is forbidden, and what is  
not ?

A. A private reuenge is forbidden : <sup>Rom. 12. 19</sup>  
publike is not. <sup>Prou 20. 22</sup>  
<sup>& 24. 29.</sup>

Q. What

Q. What is publike reuenge?

A. Reuenge taken by the hand of the Magistrate, vpon a malefactor: *d Rom. 13. 4* and *d* this is lawfull: for it is Gods *e Ioh. 19. 11* vengeance.

Q. How many wayes is this Commandement transgressed outwardly?

A. Three wayes.

Q. As how?

A. By looks, by words, by deeds.

Q. How, by lookes?

A. As when a reuengefull minde, or malicious heart betrayeth it selfe by *f Gen. 4. 5.* frowning lookes, or frowning countenance. *Mach. 5. 62*

Q. How by words?

A. When the irregular passion of our hearts breake out into euill *g Mar. 5. 22* speeches. *Acts 23. 3.*

Q. How by deeds?

A. Foure wayes.

Q. What is the first?

A. *b* By smiting of our brother.

*b Acts 23. 2.*

Q. What is the second?

A. *By* wounding of him.

*i Luk. 10. 30*

Q. What is the third?

A. *k* By mayming of him.

*k Ex. 21. 24,*

*29.*

Q. What is the fourth?

*l Exo. 2. 13.*

*Gen. 4. 9.*

A. *l* By killing of him. And here

in

in are diuers degrees, according as the parties murthered come neere to vs in propinquitie of blood: m as the Father or n Mother murthering the child: the child o murthering his owne Father: or the brother p his brother: vn- till wee come to the highest degree of Sinne in this kind, which is, when a man layeth violent hands q vpon him- selfe.

m 2 King. 3  
27.  
Jer. 19. 5.  
2 Chron. 33  
6.  
n 1 King 6.  
26.  
Lam. 4. 10.  
o Is. 37. 38.  
p 2 Sam. 13  
29.  
q 2 Sam. 17  
23.  
r Gen. 31 29  
(Luk. 10. 27  
Rom. 12. 14  
Eph. 4. 31

Q. What is commanded in this Com- mandement?

A. To speake nothing but r good vnto him: to doe him all the good s wee can.

Q. What is the next Commandement?

A. Thou shalt not commit adultery.

Q. VVhat is forbidden in this Com- manded?

A. Intemperancy, in a word.

Q. VVhat is commanded?

A: The vertue temperance.

Q. VVhat is temperance?

A. The moderation of the pleasures of the flesh.

Q. How many sorts are thereof?

A. Two sorts.

Q. VVhich are they?

A. Sobriety, and chastitie.

Q. VVhat is contrary to sobriety?

A. In

A. In meates, gluttony: in drinke, drunkenesse.

Q. What is contrary to chastity?

A. Unchastity, or the sinne of uncleanness.

Q. How many wayes is this Commandement transgressed?

A. Two wayes in generall.

Q. As how?

A. Inwardly, or outwardly.

Q. How inwardly?

A. By an unchaste, or intemperate heart.

Mat. 19. 15  
& 5. 28.

Q. How many wayes outwardly?

A. Three wayes.

Q. What is the first?

A. By wanton lookes.

Q. How else?

2 Pet. 2. 14

A. By wanton words.

1 Eph. 4. 29

Q. How else?

A. By wanton deedes: whereof there are many degrees in sinne, untill we rise to the highest in this kind, which is called the sinne of sodomy.

Leui. 20. 11.

Gent. 20. 6

Iob 31. 9.

2 Ezek. 10.

15.

Rom. 1.

Q. What is the next Commandement?

A. Thou shalt not steale.

Q. How many things are forbidden in it?

A. Two

A. Two things.

Q. What is the first?

A. To *a* live without a vocation.

Q. What is the second?

*2* Ezek. 16.

A. To be *a* discontented with our  
meanes which wee rayse out of our vo-  
cation.

49.  
Prou. 6. 6.

*a* Pro. 27. 10  
& 30. 15.

Q. What is the third?

Abak. 2. 1.

A. To *b* wrong our neighbour in his  
goods.

*b* 1 Thes. 4. 6

Q. What is commanded?

A. Three things.

Q. What is the first?

A. To *c* labour in some lawfull voca-  
tion.

*c* 2 Thes. 3.

11, 12.

Heb. 13. 5.

Q. What is the second?

A. Contentment with our estate.

Q. What is the third?

A. To *d* helpe our neighbour in his  
state.

*d* Eph. 4. 28

Q. How many wayes may this bee  
transgressed?

A. Two wayes: inwardly, or out-  
wardly.

Q. How inwardly?

A. By couetousnesse, and discon-  
tent.

Q. What is couetousnesse?

A. A desire of riches.

*e* Eccle. 5. 9

Pro. 15. 27.

Q. What

Q. What is it to be rich?

3 Luk. 12. 21

Prou. 30. 8.

A. To abound in things g more then are necessary.

Q. Things necessary, of how many sorts are they?

A. Of two sorts.

Q. Ashow?

A. Either necessary in our person; or necessary in our vocation.

Q. Outwardly how is it transgressed?

A. Two wayes.

Q. Which are they?

A. Manifestly, or closely.

Q. Manifestly, how many wayes?

h Leuit. 19. 11

Mal. 6. 2 10.

1 Ephe. 4. 28

A. By violence, or deceit.

Q. How by violence?

A. By robbery.

Q. How by deceit?

A. By filching, stealing, couzening, &c.

Q. Closely how many wayes?

\* 1 Thef. 4. 6.

A. As many wayes as bee trades in the world.

Q. What is the next Commandment?

A. Thou shalt not beare false witnesse against thy neyghbour.

Q. What is forbidden herein?

A. All



A. All l ying , and dissimulati- / 1 Tim. 3. 10  
on. Rcu. 22. 15.

Q. What is commanded ?

A. m Truth and plaine dealing. m ps. 15. 2, 3

Q. How many wayes may this Com-  
mandement be transgressed ?

A. Two wayes.

Q. Which are they ?

A. By erreffe or by defect.

Q. How by excesse ?

A. By speaking more then the  
truth.

Q. Is it alwaies a sinne to speake more  
then is truth ?

A. n yea alwaies.

n Leu. 29. 1  
Math. 5. 37

Q. How by defect ?

A. In speaking lesse then is  
truth.

Q. Is it alwayes a sinne to speake lesse  
then is truth ?

A. o No, p vnlesse we are called to o Gen. 30. 15  
speake the whole truth. p 1 King. 22.  
16.

Q. VVhat is the last Commande-  
ment ? AAs 5. 8.  
Gen. 43. 6.

A. Thou shalt not conet.

Q. What is forbidden herein ?

A. First 9 motions vnto sinne.

9 Rom. 7. 7.

Q. What are the first motions vnto  
sinne ?

A. Sudy

¶ Rom. 7. 23 A. Such as arise befoze the will con-  
Iames 1. 15 sent vnto it.

Q. What is commanded?

¶ Rom. 7. 22 A. First motions vnto god.

Q. How may we cause these first good motions to arise within vs?

¶ Psal 1. 2. & A. By frequent meditating, and tal-  
119. 9, 10, 11 king of good things, and by prayer.

15, 16, 107.

Q. What is the end of the Law?

¶ Psal. 50. 10

A. To x dꝛiue vs vnto Christ.

x Rom. 7. 4

Gal. 2. 19.

& 5. 24.

## THE FOVRTH CA. techisme expounding the Creede.

§ 1.

*Question.*

¶ 2 Tim. 1. 13. **VV**hat doth the Creede teach vs?  
A. That we ought to be-  
leeue.

Q. How many Articles be there of our  
Creed?

A. Twelue.

Q. Into how many parts are they di-  
vided.

A. Into

A. Into two parts.

Q. The first teacheth vs what wee ought to beleue, concerning whom?

A. Concerning God.

Q. The second concerning whom?

A. Concerning Gods Church.

Q. How many articles are there concerning God?

A. Eight.

Q. How many concerne his Church?

A. Foure.

Q. How are those eyght diuided which concerne God?

A. Into three parts.

Q. Whom doth the first part concerne?

A. God the Father.

Q. VVhom the second?

A. God the Sonne.

Q. VVhom the third?

A. God the holy Ghost.

Q. How many articles be there concerning God the Father?

A. One, and but one.

Q. Repeat it?

A. *I beleue in God the Father c Al- b Heb. 11. 3*  
mighty maker of heauen and earth. *c Gen. 17. 1*

Q. VVhat is the article called?

*Ioha 10. 29,*

A. *The article of Gods providence. d Gene. 1. 1.*

Q. Why doe you say I beleue in him?

e Psal. 62. 8. A. e I put my trust and confidence in him, I hope to be saved by him.

Q. What is the thing you doe beleue?

A. That there is a God the Father who is Almighty, for he made both Hea-  
uen and earth.

Q. How many parts hath this arti-  
cle?

A. Two parts.

Q. What is the first?

Heb. 11. 3. A. f Whereby wee beleue that God  
made all things.

Q. What is the second?

Ro. 11. 36 A. g Whereby we beleue that he doth  
preserve and governe all things.

Psal. 119. 91. Q. The things which God made, of  
John 5. 17. how many sorts are they?  
Acts 17. 25

A. Of two sorts.

Q. Which are they?

b Col. 1. 16 A. h Visible, and invisible.

Q. What are the visible creatures?

i Psalm. 8. 3 A. i Such as may be seene: as all sorts  
of bodies.

Q. What are invisible creatures?

k Gen. 1. 1. A. k Such as cannot be seene, as An-  
John 1. 3. gels, and soules of men.

Psal. 33. 6 Q. Of how many sorts are the An-  
gels?

l Iudg. 6. A. Of two sorts, as ' good and bad.

Q. What

Q. What are the bad called ?

A. Diuels.

Q. Did God make the diuels ?

A. *m* Yes, He made the diuels, but He *m* *judg. 6.*  
did not make them diuels: He made them  
Angels of Light, they made themselves  
diuels by sinne.

Q. How many articles are there con-  
cerning God the Sonne ?

A. Sire.

Q. Into how many parts are they di-  
vided ?

A. Into two parts.

Q. What doth the first part con-  
cerne ?

A. His person.

Q. What doth the second part con-  
cerne ?

A. His office.

Q. What is the person of I E S U S  
CHRIST.

A. *n* Such a person as consists of two *n* *John 1. 14.*  
natures, God, and man. *Acts 20. 28.*

Q. How many articles are there con-  
cerning the person of our Lord Iesus  
Christ ?

A. Two, as he consists of two natures,  
God and man.

D. 2

Q. Re

**Q.** Repeat the article concerning his God-hood ?

o Iohn 9. 35

& 7. 3.

p Iohn 1. 14

**A.** And o I beleue in Iesus Christ his onely sonne, our L D D.

**Q.** Why doe you say ; I beleue in him ?

q Iohn 3. 16

& 14. 6.

**A.** I put my trust, and confidence in him, and hope to bee saued by him.

**Q.** VVhat is the thing you beleue herein ?

**A.** That there is also a God the Sonne:

r Acts 2. 36

Iohn 20. 28

And that Iesus of Nazareth of whom wee read in the Gospell is hee.

**Q.** Are not wee also the sonnes of G O D ?

f Iohn 1. 12

**A.** I yes.

**Q.** Why is he then sayd to be the onely Sonne of God ?

f Iohn 10. 30

& 1. 14.

u Iohn 1. 12

Rom. 8. 15.

Gal. 3. 26.

**A.** He is the Sonne of G O D : by nature, and by personall vnion : \* Wee are the Sonnes of God by grace, and by adoption.

**Q.** Repeat the article concerning his man-hood ?

x Mat. 1. 20.

y Mat. 1. 25

**A.** Which was x conceiued by the holy Ghost, y borne of the Virgine Mary.

**Q.** VVhat is the thing you beleue in this article ?

**A.** That this Sonne of G O D became

came a <sup>y</sup> man, but after <sup>1</sup> a wonderfull <sup>Ioh. 1. 14</sup>  
manner. <sup>1 Tim. 2. 5</sup>

**Q.** How doe you proue that hee be- <sup>Ih. 9. 6.</sup>  
came man? <sup>1 Tim. 3</sup>  
<sup>16.</sup>

**A.** Because hee was borne of a wo-  
man.

**Q.** How after a wonderfull manner?

**A.** For two reasons.

**Q.** VVhat is the first?

**A.** Because hee was conceived by the  
holy Ghost.

**Q.** VVhat is the second?

**A.** Because hee was borne of a Vir- <sup>a</sup> <sup>Ih. 7. 14.</sup>  
gin.

**Q.** VVhy was hee thus conceived and  
borne?

**A.** That <sup>b</sup> he might be without sinne. <sup>b</sup> <sup>Heb. 4. 11</sup>

**Q.** VVhy was he to be without sinne?

**A.** That <sup>c</sup> he might save sinners. <sup>c</sup> <sup>Heb. 7. 26</sup>

**Q.** How many Articles are there of his  
office?

**A.** Four.

**Q.** VVhat is the office of CHRIST?

**A.** The office of a <sup>d</sup> Saviour <sup>d</sup> <sup>Mat. 1. 21</sup>

**Q.** How many parts hath it?

**A.** Two.

**Q.** VVhat is the first?

**A.** To die for vs. <sup>e</sup> <sup>Heb. 7. 27</sup>

**Q.** What is the second? <sup>&</sup> <sup>9. 22.</sup>



1 Cor. 15.  
3. 4. 14.

A. f To overcome death for vs.

Q. How many articles are there concerning his dying for vs?

A. One, and but one.

Q. Repeat it?

A. He suffered vnder Pontius Pilate, was crucified, dead, and buried,  
g Acts 4. 27. h Acts 2. 36 / descended into hell.

i Iohn 19. 30

Q. What did hee suffer?

k Iohn 19. 40

A. Death.

41.

l Ephe. 4. 9.

Q. What death did he suffer?

A. The death of the crosse.

Q. What death was that?

m Ps. 22. 14

17.

A. m A putting to death by the racke.

Q. Vnder whom did he suffer?

A. Vnder Pontius Pilate.

Q. What was he?

A. The Romanie Judge that condemned him.

Q. How many articles are there concerning his victory ouer death?

A. Three, as hee ouercame death by three degrees.

Q. What are they called?

A. The articles of his exaltation,  
n Phil. 2. 8 as the former, the articles of his n humiliation.

Q. Repeat the first?

A. The

- A. The third day hee arose againe 1 Cor. 15. 3  
from the dead.

Q. VVhat article is this?

A. The article of his Resurrecti-  
on.

Q. Why the third day.

A. p Because it was prophesied of 1 Acts 2. 27  
him, that hee should see no corrupti- John 11. 39  
on.

Q. What is the second?

A. The article of his ascention.

Q. Repeat it.

A. Hee ascended into Heauen; and 1 Acts 1. 9.  
there hee sitteth at the right hand of God Heb. 9. 24.  
the Father almighty. 1 Heb. 1. 13.

Q. Whither did he ascend?

A. To the right hand of God.

Q. Hath God a right hand, or a left, in  
propper speech, as we haue?

A. No.

Q. How is it then spoken?

1 John 4. 2  
Luke 24. 39

A. Figuratiuely.

Q. VVhat then is meant by it?

A. Two things.

Q. What are they?

A. First the honour God hath giuen 1 Heb. 1. 3.  
him; secondly the power God hath gi- 1 N. 2. 28  
uen him.

Q. Hee sitteth] Is sitting spoken  
D 4 properly

properly or figuratiuely ?

2 Acs 7.56

A. *Figuratiuely.*

Q. VVhat is meant by it ?

A. *Two things.*

Q. What are they ?

2 Heb. 10.12

A. *First* & to shew that the woꝝkes of our redemption is finished : *y* *secondly* to represent his state, or maiesty.

7 Heb. 13.

& 4. 13.

Q. What is the third article ?

A. The article of his comming to iudge-  
ment.

Q. Repeate it ?

2 John 5.22

A. *2* From thence hee shall come to iudge both the quicke and the dead.

27.

Acs 1.10.

2 Thel. 18.

Q. What is meant by the quicke ?

2 1 Cor. 15,

51.

A. *a* Those that shall bee found alīue at that day.

1 Thel. 4.17

Q. What is meant by the dead ?

6 Rel. 20.13

1 Cor. 15.32

A. *6* All that haue departed this life from the beginning of the woꝝld.

Q. How many Articles be there concer-  
ning God the holy Ghost ?

A. *One* and but one.

Q. Repeate it ?

Mat 28.19

A. *c* I beleue in the holy Ghost.

Q. Why doe you say I beleue in him ?

1 Ich. 14.16

A. *I* ad put my trust and confidence in him; and hope to be saued by him.

7.

Cor. 2.10

Q. What is the thing you beleue ?

A. That

A. e That there is also a God the holy Ghost. e 1 Cor. 2.11  
Psal. 139. 2  
1 Cor. 12. 11

Q. Are these three Gods?

A. f No, though three persons, yet but f 1 Iohn 5. 7  
one God.

§ 2.

Q. How many articles are there of Gods Church?

A. foure.

Q. Into how many parts are they di-  
uided?

A. Into two parts.

Q. VWhat doth the first part concerne?

A. The being of the Church.

Q. What the second?

A. The benefit this Church obtaineth  
by Iesus Christ.

Q. How many articles are there of the  
being of the Church?

A. One, and but one.

Q. Repeat it?

A. g I beleene the holy Catholique  
Church, h the communion of Saints. g 1 Tim. 3. 15  
h 1 Cor. 12.

Q. Why doe you say, I beleene the  
Church, and not in the Church? 12.  
i Psal. 62. 9

A. i We do beleene there is a Church: 1 Cor. 1. 12.  
but we do not beleene in the Church, but  
in God: The Church at the best is but a  
company of men.

Q. What

Q. What is the Church ?

\* Pſal. 82. 6

A. A company of Gods Childzen.

Heb. 2. 10.

Q. How many ſorts of Churches are there ?

Gal. 3. 26.

A. Two ſorts.

Q. VVhat are they ?

1 Reu. 6. 15

A. 1 Triumphant and militant.

Q. VVhat is the Church triumphant ?

Heb. 12. 23

A. The company of Gods childzen in heauen.

Q. Why is it ſo called ?

2 Reu. 21. 4

A. Because they are out of all danger and ſo doe triumph.

Q. What is the Church militant ?

A. The company of Gods childzen here on earth.

Q. Why are they thus called ?

2 Tim. 2. 3

Ephe. 6. 12.

Iohn 16. 33

A. Because they fight the Lords battels againſt the world, the fleſh, and the diuell.

Q. What Church is here meant ?

A. The Church militant.

Q. What doe you learne here ?

Mar. 16. 18

& 28. 20.

Heb. 1. 8.

A. That God hath a Church, p and will haue to the end of the world.

Q. How many properties doe belong to this Church ?

A. Three.

Q. Which are they ?

A. Firſt

A. First, it is *q* holy: secondly, *Ca*-  
tholike: thirdly, it hath a *f* communion  
betwixt the members of it.

*q* Esay 4.3.  
*1* Pet. 1. 2.  
*1* Iohn 4.21  
Gal. 3.28.

*Q* Holinesse, of how many sorts  
is it?

*Acts* 10.35  
*f* Gal. 3. 28.  
*1* Cor. 12.12

A. Of two sorts.

*Q*. What are they?

A. *1* Holinesse of sayth, and holinesse  
of life.

*Rom* 4. 7.  
*Reuel*. 7. 14

*Q*. Holinesse of sayth, what is that o-  
therwise called?

A. Our *x* iustification.

*x* *Rom* 5.1.

*Q*. What is holinesse of life other-  
wise called?

A. Our *y* sanctification.

*1* *Cor*. 1.30

*Q*. Is holinesse of sayth perfect or im-  
perfect?

A. *x* Perfect holynesse.

*x* *Col*. 2. 10

*Q*. How so?

A. In regard of the obiect thereof.

*Q*. What is the obiect?

A. *x* Christ, and his righteousness.

*Q*. Holinesse of life, is that perfect or im-  
perfect?

*Gal*, 3. 27  
*Phil*, 3.9.

A. Imperfect.

*Q*. Of how many sorts is holines of life?

A. Of two sorts.

*Q*. Which are they?

A. There is a legall holinesse, accor-  
ding

ding to the Law ; or Euangelicall, according to the Gospell.

Q. What is legall holines ?

a Rom. 7. 13

A. To bee without sinne.

13. 14.

Q. Is this holines required of GODS Church ?

b Iam. 3. 2.

A. Yes.

Q. What is Euangelicall holinesse ?

c Mat. 4. 17

A. To confesse our sinnes ; to be sorry for them ; and to amend our liues.

Rom. 7. 16

Q. Is it required of GODS Church ?

d 1 Pet. 1. 15

A. A Yes.

Q. What is the second propertie ?

A. It is Catholike.

Q. What is Catholike ?

A. Uniuerfall, or ouer all.

Q. Over all what ?

e Psalm. 28

A. Ouer all parts of the world

Q. Is the Church of God ouer all parts of the world ?

f Matth 28

A. f It is, or may bee: it is not now tyed to any place.

29.

Gal. 3. 28

Q. What is the third propertie ?

g Ioh 17. 11

A. g It hath a communion betweene the members of it.

Q. How many sorts of famous Communion are there ?

A. Three.

Q. What is the first ?

A. A



A. A naturall communion, and that <sup>b Eph. 5.31</sup>  
is in bloud betweene parents & children. <sup>Heb. 2. 14</sup>

Q. Is this communion here meant?

A. No.

Q. What is the second?

A. A civill communion, consisting in <sup>1 Pet. 2.3.</sup>  
gouernment.

Q. Is this the Communion?

A. No.

Q. What is the third?

A. A spirituall communion.

<sup>1 Eph. 4.3</sup>

Q. Is this the communion incident to  
G O D S Church?

A. Yes, this is it.

<sup>1 Eph. 5.23</sup>

Q. Wherein doth it consist?

A. In the root & the fruits.

<sup>in Ioh. 15. 8</sup>

Q. What is the root?

<sup>2 1 Cor. 12</sup>

A. The Spirit of G O D.

<sup>4.11.</sup>

Q. What are the fruits?

A. The graces of G O D S Spirit.

Q. What are these graces?

A. Partly inward, and partly out-  
ward.

Q. What are the outward?

A. The Word of G O D, and the  
Sacraments. <sup>Rom. 9.4.</sup>

Q. What are the inward?

A. Diuine, or morall.

Q. What are the Diuine?

A. The

John 1. 16  
Ephes. 4. 7.

A. The three theologicall vertues,  
faith, hope, and charity.

Q. What are the morall?

A. All morall vertues sanctified by the  
Spirit of God.

Q. How many benefits doth the  
Church obtaine by Christ.

A. Three, exprest in three arti-  
cles.

Q. VVhat is the first?

p 1 Cor. 15,  
17.

A. p Forgiuenesse of sinnes, in this  
world.

Acts 2. 38.

Q. What is the second?

1 Cor. 15,  
17. 18.

A. The resurrection of our bodies at  
the end of this world.

Q. What is the third?

John 17. 3.

A. Life everlasting, in the world to  
come.

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**FINIS.**

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